

# Religious Miscellany.

"Say ye to the daughter of Zion, behold, thy salvation cometh."

No. 16.

CARLISLE, NOVEMBER 7, 1823.

Vol. II.

From the Latter Day Luminary.

MISSION TO BURMAH, ASIA.

*Mr. Judson's Journal, continued from August 21, 1822.*

After much tedious detention, resulting from our connexion with government, brother Price and myself set out from Rangoon, on the 28th of August, in a boat furnished at the public expense; and on the 28th of Sept. reached Ava, the present capital, a few miles below Ah-mah-rah-pore. We were immediately introduced to the king, who received brother Price very graciously, and made many inquiries about his medical skill, but took no notice of me, except as interpreter. The atwenwoon Moungh Zah, however, immediately recognised me, made a few inquiries about my welfare, in the presence of the king, and after his majesty had withdrawn, conversed a little on religious subjects, and gave me some private encouragement to remain at the capital.

Oct. 1st.—To-day, the king noticed me for the first time, though I have appeared before him nearly every day, since our arrival. After making some inquiries, as usual, about brother Price, he added, "And you in black, what are you? a medical man too?" "Not a medical man, but a teacher of religion, your majesty." He proceeded to make a few inquiries about my religion, and then put the alarming question, whether any had embraced it. I evaded, by saying, "Not here." He persisted, "Are there any in Rangoon?" "There are a few." "Are they foreigners?" I trembled for the consequences of an answer, which might involve the little church in ruin; but the truth must be sacrificed, or the consequences haz-

arded, and I therefore replied, "There are some foreigners and some Burmans." He remained silent a few moments, presently showed that he was not displeased, by asking a great variety of questions on religion and geography and astronomy, some of which were answered in such a satisfactory manner, as to occasion a general expression of approbation, in all the court present. After his majesty retired, a than-dau-tsen (a royal secretary) entered into conversation, and allowed me to expatiate on several topics of the Christian religion, in my usual way. And all this took place in the hearing of the very man, now an atwewoon, who, many years ago, caused his uncle to be tortured almost to death under the iron maul, for renouncing Boodhism and embracing the Roman Catholic religion! But I knew it not at the time, though, from his age, a slight suspicion of the truth passed across my mind. Thanks to God for the encouragement of this day. The monarch of the empire has distinctly understood, that some of his subjects have embraced the Christian religion, and his wrath has been restrained. Let us then hope, that, as he becomes more acquainted with the excellence of the religion he will be more willing, that his subjects should embrace it.

Oct. 5.—Left the boat, and moved into the house ordered to be erected for us by the king. A mere temporary shed, however it proves to be, scarcely sufficient to screen us from the gaze of the people without, or from the rain above. It is situated near the present palace, and joins the enclosure of Prince M——, eldest half-brother of the king.

Oct. 4.—On our return from the

palace whither we go every morning after breakfast, Prince M—— sent for me. I had seen him once before, in company with brother Price, whom he called for medical advice. To-day he wished to converse on science and religion. He is a fine young man of twenty-eight, but greatly disfigured by a paralytic affection of the arms and legs. Being cut off from the usual sources of amusement, and having associated a little with the Portuguese padres, who have lived at Ava, he has acquired a strong taste for foreign science. My communications interested him very much, and I found it difficult to get away, until brother Price sent expressly for me to go again to the palace.

Oct. 15.—For ten days past have been confined with the fever and ague. To-day just able to get to the palace, and have a little conversation with some of the court officers. Afterwards, visited Prince M——.

Oct. 16.—Had a very interesting conversation, in the palace, with two of the atwenwoons and several officers on the being of God, and other topics of the Christian religion. Some of them manifested a spirit of candor and free inquiry, which greatly encouraged me.

Oct. 21.—Visited the atwenwoon Moun Z, and had a long conversation on the religion and customs of foreigners, in which I endeavored to communicate as much as possible of the gospel. Upon the whole, he appeared to be rather favorably disposed and on my taking leave, invited me respectfully to visit him occasionally. Thence I proceeded to the palace, but met with nothing noticeable; and thence to the house of Prince M——, with whom I had an hour's uninterrupted conversation. But I am sorry to find that he is rather amused with the information I give him, than disposed to consider it a matter of personal concern. I presented him

with a tract, which he received as a favor; and finally I ventured to ask him whether Burman subjects, who should consider and embrace the Christian religion would be liable to persecution. He replied, "Not under the reign of my brother. He has a good heart, and wishes all to believe and worship as they please."

Oct. 22.—Brother Price went to Ah-mah-rah-pore to meet a gentleman just arrived from Rangoon, who we hope may have letters for us. Made an introductory visit to Prince T——, second own brother to the king. He received me with the affability which characterizes his intercourse with foreigners. At night, brother Price returned, with a large parcel of letters and magazines and newspapers from our beloved, far distant native land, and what was still more interesting to me, eight sheets from Mrs. Judson, on her passage towards England; the first direct intelligence I have received from her since she left Madras roads. The Divine blessing appears to have crowned her efforts, and those of the pious captain of the ship, the hopeful conversion of several souls, and among others the ladies of a family of rank, her fellow-passengers. At the last date April 24th, she was under the line, in the Atlantic, and experienced a slight return of her complaint, after having long indulged the hope that it was completely removed. A single line from Bengal informs me of the death of our dear brother Colman, but leaves me ignorant of the particulars. May our bereaved sister be supported under this heaviest of afflictions; and may the severe loss, which the mission has sustained be sanctified to us all.

Oct. 23.—Had some pleasant conversation with Moun Z, in the palace partly in the hearing of the king. At length his majesty came forward, and honored me with some personal

notice for the second time, inquired much about my country, and authorized me to invite American ships to his dominion, assuring them of protection, and offering them every facility for the purpose of trade.

*Oct. 24.*—Visited Moun Z, at his house. He treated me with great reserve, and expelled all attempts at conversation. Afterwards called on Prince M—, and spent a great while with him and the officers in waiting. The whole tract was read before them by one of the secretaries. In the afternoon, went out of town to visit Moun Shwa-thah, former viceroy of Rangoon. During our absence Prince M— sent to our house to call me, saying that a learned pundit was in attendance, with whom he wished to hear me converse. I mention this circumstance as somewhat indicative of the Prince's mind.

*Oct. 25.*—A tedious, unprofitable day, the forenoon spent in the palace to no purpose, and the afternoon with Prince M— and Prince T—, at their houses, without being able to introduce any religious or useful conversation.

*Oct. 26.*—While I lay ill with the fever and ague, some days ago, a young man, brother of an officer of Prince M—, visited me, and listened to a considerable exposition of Gospel truth. Since then he has occasionally called, and manifested a desire to hear and know more. This evening he came to attend our evening worship, and remained conversing till nine o'clock. I hope that light is dawning on his mind. He desires to know the truth; appears to be, in some degree, sensible of his sins, and has some slight apprehension of the love and grace of our Lord Jesus Christ.

*Oct. 28.*—Spent the forenoon with Prince M—. He obtained, for the first time, (though I have explained it to him many times) some view of the

nature of the atonement, and cried out, "good, good." He then proposed a number of objections, which I removed to his apparent satisfaction. Our subsequent conversation turned, as usual, on points of geography and astronomy. He candidly acknowledged, that he could not resist my arguments in favor of the Copernican system; and, that if he admitted them he must also admit that the Boodhist system was overthrown. In the afternoon, visited Prince T—. A hopeless case.

*Oct. 29.*—Made an introductory visit to the great Prince, so called, by eminence, being the only brother of the queen, and sustaining the rank of chief atenwoon. Have frequently met him at the palace, where he has treated me rather uncourteously; and my reception to day was such as I had too much reason to expect.

*Oct. 30.*—Spent part of the forenoon with Prince M— and his wife, the princess of S—, own sister of the king. Gave her a copy of Mrs. Judson's Burman catechism, with which she was much pleased. They both appear to be somewhat attached to me, and say, do not return to Rangoon, but when your wife arrives, call her to Ava.—The king will give you a piece of ground, on which to build a kyoung (a house appropriated to the residence of sacred characters.) In the evening they sent for me again, chiefly on account of an officer of government, to whom they wished to introduce me.

*Oct. 31.*—Visited the atenwoon Moun K—, whom I have frequently met at the palace, who has treated me with distinguished candour. He received me very politely, and, laying aside his official dignity, entered into a most spirited dispute, on various points of religion. He pretended to maintain his ground without the shadow of doubt; but I am inclined to think he has serious doubts. We

parted in a very friendly manner, and he invited me to visit him occasionally.

*Nov. 1.*—I visited the Tset-kyah-woongyee, at his particular request, with brother Price. He made the usual inquiries, medical and theological, and treated us with marked politeness.

*N. B.* The woogyees, of which there are four, rank next to the members of the royal family, being public ministers of state, and forming the high court of the empire. The aten-woons, of which there are six or seven, may be termed private ministers of state, forming the privy council of the king. Next in rank to the woogyees are the woondouks, assistants or deputies of the woogyees. The subordinate officers, both of the palace and of the high court, are quite innumerable.

*Nov. 6.*—Since the last date, have been confined with another return of the fever and ague.

*Nov. 7.*—Ventured to call again on the great Prince, and was rather better received, but had no religious conversation.

*Nov. 11.*—Visited the than-dautsen Moung Tsou (of Oct. 1st,) and spent an hour very agreeably, though unable to introduce religion. He manifests more personal friendship than any other of my Ava acquaintances.

*N. B.* Understood that, according to the public registers, 40,000 houses have removed from Ahmah-rah-pore to Ava, the new capital, and that 30,000 remain. The Burmans reckon ten persons, great and small, to a house, which gives 700,000 for the whole population of the metropolis of Burmah.

[Conclusion, next week.]

*The creation of the world must excite our admiration; the fall of man should teach us humility; the promise of a Redeemer should warm our hearts with grateful adoration.*

#### ENGLISH UNIVERSITIES.

We severely reprobate that levity, with which travellers or foreigners are wont on the score of some hasty observations made in a three days' visit, to condemn institutions, which have a deep foundation in the character of a people, and are therefore likely to be what that character requires. We think it most indecent, with that partial insight into things, which is caught in the post-chaise, at the inn, or even at the dinner table, to which a letter of introduction gives you access, to pronounce bold opinions on the morals and principles that prevails at the firesides of a nation; on political controversies, of which we just know the catch-words; and on establishments, upon which the wise and good have labored for ages. And if it is thought an incompetent mark of a base and vulgar mind in private life, to decide intrusively and peremptorily on personal affairs, which do not concern us, and which we do not understand, we see not what can apologize for that ferocious spirit of censure which sweeps through a great, populous, respectable, and intelligent community; takes high names in vain; asperses characters, which are the objects of a nation's veneration: derides manners, because they are peculiar, that is because they are manners; and sits in judgment on the work of centuries. With these sentiments we should but condemn ourselves, did we indulge in any flippant disparagement of the English Universities. To say that as mere places of instruction they afford the assembled students less excitement and less aid, than the German Universities, would be to deny them a merit which they do not anxiously covet. The English Universities are entitled to respect, as most splendid depositories of literary treasures; and were it but the libraries which their halls contain, they could not be denied to have paid their

debt of utility to each of the transitory generations, which arises, flourishes and decays beneath their ancient walls. They are entitled to respect, from the labors of a long unbroken line of learned men and accomplished scholars, which made and will ever make the names of Oxford and Cambridge dear when the English language shall be what the Latin is now. They are entitled to respect on the grounds on which, as we have stated, they often claim it, viz. as a suitable abode for the aristocracy of the country, during the interval between the restraints of school, and the call of life. It has, it must have, a salutary effect on the future character of this important class of the community, thus to bring its members, from a score of family factions, together; to unite them, at least for a year or two, as members of one fraternity, before they plunge into the remorseless rivalries of government and life; and even though the literary atmosphere of the place should be wholly left out of the account, though no consideration be had whatever of the enlargement & illumination of mind that must be caught involuntarily, in two or three years abode at an academical city, still to have redeemed so much time from the saloons and the worse than saloons of the metropolis, is enough. No one can doubt that the want of some such nursery of character in France, the immediate transition from boarding-schools and private tutelage, to the vices of the capital and the army, was one great cause of the degeneracy of the once gallant heraldry of that country; a degeneracy under which the spirit of the order was so wholly broken, that when the revolution came on, there was found scarce a member of the aristocracy, to assert their claims to more privileges and greater fortunes, than were ever swept away by a popular storm. Lastly, the English Universities are entitled

to respect, as a great integral part of the church establishment; and when so considered, some objections often urged to them will lose their force. It is objected, for instance, that at one of the great English Universities, subscription to the thirty-nine articles is necessary for admission, and at the other for a degree; and this, if you look upon all institutions in our country, as the property of the people, the common inheritance of all, seems a hardship. But if you consider the Universities as a part of the religious establishment, to murmur against the privileges secured to the friends of the church in the Universities, or to the children of the Universities in the church, is to quarrel with an institution for supporting, encouraging and upholding itself. Such of our readers as judge of foreign institutions, by domestic analogies, may think this last a poor defence; and that it were first to be proved that an exclusively national establishment of a particular sect of religion, is not an encroachment on political and civil liberty. We think ourselves that it is; but we are by no means sure that the establishment existing in England could be destroyed, to give place to any thing which might be proposed as a substitute; without bringing in new evils greater than the old. It ought never to be lost sight of, in surveying the institutions of every country, but our own, that they are not what their wise and good men have deliberately chosen and willed them to be: but what the wise and good have been able to cull and select, to put together, to repair, to balance one against another, to soften down, explain away, indulge in theory and modify in practice, save in the letter, and correct in the spirit, out of those monstrous, revolting, and heathenish institutions, which under the name of the feudal system, took too deep root in the world, to be soon

if ever eradicated.—Perhaps there is not a priest or a prelate of the church of England, no, not the anxious expectant, who is counting the pulses of the incumbent of a good living to which he is to succeed, who would not calmly and theoretically allow that, upon the whole, it were to be wished that all advowsons were abolished, and that the state, if it chose to support the clergy, should support in each parish him, whom the people of that parish choose for their souls' physician. [N. A. Review.]

—o\*o—  
From the New-York Seamen's Magazine.

JOURNAL OF THE BETHEL FLAG,  
At New York.

July 29th 1823.—It was the privilege of the ship *Packet*, Captain M'Cready, to be distinguished this day with the signal for prayer, the BETHEL FLAG. We say *privilege*, for such indeed, is the honor of unfurling this 'banner' which 'thou' O God, 'hast given' 'to them that fear thee, that it may be displayed because of the truth.' (P. lx. 4.) After singing, the Chairman of the Committee made a short address, in which he urged the importance of our possessing an ardent and united desire that the exercises of the evening might be mutually beneficial, and stated the object of Bethel meetings, the Mariners' Church, Marine Bible Societies, &c. A captain then made some remarks and prayed, and was followed by another, who commanded a ship lately arrived from Rio Janeiro. He related many affecting circumstances of his past wicked life; but now he was enabled to declare his belief in the Lord Jesus Christ, as the only way he could obtain salvation, and in him was all his hope and confidence. He now believed Christ would pardon the innumerable sins he had committed. He then exhorted all present, and seamen in particular, to repent of their sins and believe in Him who can save

them from endless misery. It was then announced that communications had just been received from our Bethel friends in London, and an affecting silence witnessed the deep interest with which was heard an account of the long and severe illness of the Rev. GEORGE CHARLES SMITH, of Penzance, England, who, when a boy, was apprenticed to an American captain—was impressed into the British navy—became a wicked sailor—rose to the office of Lieutenant—was converted to God, and has long been a devoted preacher of the Gospel. We were also favored with a copy of the Rev. W. H. Angas' Journal at Hamburg, where he has been laboring among British and American Sailors. The part of it which relates to the last sickness and death of Capts. Mix and Carwis, was read.

Well may we rejoice in the Lord, and glory in the God of our salvation, in giving a union of feelings and exertions to Christians on both sides of the Atlantic, for the spread of the gospel of Christ to all parts of the world by pious seamen. The exercises of the evening were closed with prayer by a seamen, after which many tracts were distributed.

In retiring from the ship, a young man came up to one of the Committee and said; "the benefit and blessings attending your Bethel meetings are not confined to seamen alone! O, no sir, I am no seaman, I am an apprentice to a cabinet-maker." We joined the Bethel friend and the young man, and having seated ourselves on the quarter-deck, he proceeded, "I have had my eyes opened, and I trust my heart changed at one of these meetings two years ago, on board of a vessel at Coenties Slip, where I went out of curiosity, seeing a light at the mast-head." (Brig *Spartan*, Capt. Chapman, 13th September, 1821.) "I have wanted to see you, that your exhorting us all to pray to God for our souls, yes, (you said,)

'pray this night before you go to bed, and do not put it off one day longer, you have precious and immortal souls to be saved or lost. O, do not suffer your souls to perish in neglecting to pray, in the name of Jesus Christ, the Saviour of sinners.' And many other things you said and urged so strongly, I could not resist them, I did go on my knees and pray before I went to bed, and I believe the Lord heard my prayer and answered it, for I soon felt the importance of my salvation; and I can now pray in faith, in the name of my Redeemer, and receive that joy and consolation, which I know the world can neither give nor take away. I have united myself with a Methodist church, and hope to spend my days in penitence and prayer. There was with me the same evening another young man, whose heart was also deeply affected, and he came to the same resolution, to devote himself to Christ. He has since removed to the country—I believe he holds his way with steadfastness and joy—he often writes me, and exhorts and encourages me to continue instant in prayer.'

After this relation we proposed to him a number of questions, and his answers secured our good opinion of his christian walk.

*August 5th.*—Meeting this evening on board the ship *Corsair*, Capt. Porter, in the Savannah trade. The weather was fine, and the company pretty large. Several persons from different parts of the United States, and some land friends, who had not attended a Bethel meeting before, were present, with about sixty seamen. The Rev. Joseph Eastburn, minister of the Mariners' Church at Philadelphia, and Rev. Joseph Brown, minister of the Mariners' Church at Charleston, S. C. who had providentially met in this city, attended this meeting. One of the committee, a captain, opened the exercises of the eve-

ning with a short address, in which he remarked upon the goodness of God in permitting us to assemble on board this ship, and observed: "My dear shipmates, the Lord has sent here some friends, who will cry aloud to God for your souls—they will not spare their voices in humble prayer to God for your salvation. O, unite your hearts in every prayer, that we may all so live, that when we die, we may die the death of the righteous, and that our last end may be like his." After singing, the venerable Mr. Eastburn, now *seventy five years of age*, supplicated the throne of grace for mercy upon poor perishing seamen, and followed with an appropriate address, delivered with all the energy of youth. A few verses were sung, and Mr. Brown delivered a suitable exhortation, and engaged in prayer.—As the meeting was about closing, Mr. E. appeared to be impressed with the idea that this would be the last time he should address seamen in the port of New-York, and his desire that he might meet these precious souls in heaven impelled him to break out with "strong crying and tears," and approach the "dear boys" with a most impassioned exhortation, which he thus concluded: "O! my dear shipmates! I cannot depart without you—I must take you all in my arms and carry you to Christ this evening—O! do come and give yourselves to him this night—His arms are extended to receive you as mine are—and if you will go to him you will be safe, on the ocean as on the land—and you will be safe in the hour of death—He never will part with you in time nor in eternity.—*Farewell!*

*August 12.*—Ship *William Wallace* Captain Wood. All the exhortations and prayers this evening were offered by captains and seamen, (except the part which the Rev. Mr. Chase took,) and listened to by about 300

persons. A captain who was to sail the next day on a long voyage, was very earnest in his address to his fellow seamen, who gave the most strict attention during the whole exercises.

Numbers of the *Christum Herald and Seamen's Magazine*, and reports and tracts, were left on board as usual, for the use of the ships, and about 100 tracts were distributed.

The next day, two of the seamen who were present at this meeting called at the Depository for Bibles. One of them was sent to a member of the Committee who was at the meeting. They held the following dialogue:

*Sailor.*—I want a Bible.

*Member of the Committee.*—Have you never had one?

*S.*—I never had.

*M C.*—Did you never want one before?

*S.*—I never did before now. Yesterday one of my shipmates said to me—"Charles, the *Bethel Flag* is flying on board that ship: let's go there to night." I told him I never was at one of *these* meetings, I would go. We both went, and I never felt so before, and I have been distressed in my mind ever since--and reading this tract, (No. 6 of the '*Bethel Messenger*,' ) increases my distress, for I am going a long voyage, and must sail to-morrow—I have not one cent—how shall I get a Bible?—I cannot go to sea without one!

#### INQUISITION.

This horrid tribunal was first instituted by Pope Innocent III. about the year 1200.—Its first efforts were directed against the Albigenses in the south of France; and in no long time it found its way into almost every country in Europe (Great Britain excepted,) where popery was the dominant religion. The most active and celebrated of these tribunals was the SPANISH INQUISITION, which by an unaccountable perversion of lan-

guage has been termed the *Holy Office*. It was first introduced into Spain about the year 1231, and was sufficiently active and intolerant in that country until 1481, when Ferdinand V. and Pope Sixtus IV. established what is called the *modern* Inquisition, under the direction of Inquisitors General, with a host of subordinate officers. The history of this detestable court has been written by various authors; but the most authentic is that of the late M. Florante, in four thick octavo volumes, drawn from the archives of the Inquisition, of which he had been Secretary. This work has very recently been abridged by M. Gallois, from whom we have translated the following general totals of the number of the victims of the Inquisition in Spain, under 45 Inquisitors General, between the years 1481 and 1820:—

Burnt alive	34,658
Burnt in effigy	18,049
Condemned to the gallies or imprisonment	188,214

The sum total, therefore, of the victims of the Inquisition in Spain, between 1481 and 1820, amounts to *three hundred and forty thousand nine hundred and twenty-one*, exclusive of a very considerable number of persons who have been imprisoned, condemned to the gallies, or exiled from Spain under the reign of Ferdinand VII. the present imbecile sovereign of that unhappy country. What cruelties may not be expected, should despotism ultimately be re-established there? For, it should never be forgotten, that torture of the most horrid kind forms a part of the regular system of the Holy Office. If to the condemnations which have taken place in the Peninsula, during the period above noticed, we add those of other countries subject to the Spanish Inquisition, as Sicily, Sardinia, Flanders, the Canary Islands, South America, the Indies, the number of

victims condemned by this tribunal would be truly appalling. Not only has the Inquisition decimated the population of Spain by its *autos de fe* (or acts of faith) but it has also considerably reduced that population by the civil wars and commotions which it has provoked, and especially by procuring the expulsion of the Jews and Moors from that country. More than five millions of inhabitants have disappeared from Spain, since the Holy Office has exercised its terrible ministry. Verily, "*the TENDER MERCIES of the wicked are CRUEL !*"

NATIONAL PATRONAGE OF BIBLE SOCIETIES.

*Russia.*—The Bibles as well as letters of the Russian Bible Societies, are transported throughout this vast empire, at the public expenses. The Emperor presented the Society with a spacious edifice for the transaction of its business; gave 25,000 rubles to its funds, and desired to be considered as a member, with an annual subscription of 10,000 rubles.

*Prussia.*—The King has exempted the letters of the Prussian Bible Society, and of its Auxiliaries, from postage.

*Sweden.*—The King has ordered a collection to be made once a year in all the Churches of the Diocese of Gottenburg, for the Gottenburg Bible Society. He accepted the Office of Patron of the Swedish Bible Society, and has exempted its letters and parcels from postage. He likewise ordered a collection to be made in every Church in the kingdom for the purpose of supplying the poor with Bibles.

*Denmark.*—The King gave \$4000 to the Danish Bible Society, and reduced the postage on Bibles.

*Saxony.*—The government granted to the Saxon Bible Society the privilege of receiving letters and parcels free of postage.

*Wurtemberg.*—The King officially announced his approbation of the Wurtemberg Bible Society, and made a donation to its funds.

*France.*—The government allowed the Paris Bible Society to import Bibles free of duty. The Duke D'Angouleme, with the concurrence of the King addressed a letter to the Society, expressing his approbation of its designs. The Duke de Cazes, at the time Prime Minister, gave 1000 livres to the Society.

*Great Britain.*—The government invariably remits the duties on the books imported by the British and Foreign Bible Society."

Give alms of thy goods, and never turn thy face from any poor man; and then the face of the Lord shall not be turned away from thee.—*Tob. iv. 3. 9.*

There is no duty more strictly enjoined on man by his Maker, and to the faithful performance of which, higher rewards are attached, than that of administering to the necessities of his fellow-men, and pouring the "oil and wine" of consolation into the bosoms of the sick and afflicted. The sons and daughters of affliction we have always with us—the widow, the fatherless, the hungry, the sick, or the prisoner; and he who refuses or neglects to visit, console or relieve them, must expect, at the final retribution, to hear from his Judge the appalling sentence, "inasmuch as ye did it not to one of the least of these, ye did it not to me—these shall go into everlasting punishment." On the contrary, he who is faithful in the discharge of every duty, and realizes that it is the part of 'pure religion' to 'visit the fatherless and widows in their affliction,' enjoys the sweets of an approving conscience in this world, and, in the world to come, he will receive from his adorable Redeemer the gracious invitation, 'come, ye blessed of my Father, inherit the kingdom

prepared for you, from the foundation of the world.'

An appeal is now made to the people of Rhode Island, in behalf of a portion of our fellow citizens in the State of Maine, whose almost unparalleled sufferings are set forth in another department of this paper. This appeal, we trust will not be made in vain. May we all remember that 'it is written,' *'Blessed be the man that provideth for the sick and needy; the Lord shall remember him in the time of trouble.'*—PSALM xii 1.

#### INDIAN CHARACTER.

From "A Story of the New World."

The character of the Indian nations which inhabited these portions of the country, and indeed that of all the various tribes of savages in North America, was pretty uniform. Like all ignorant people, they were very superstitious. When the great comet appeared in 1680, a Sachem was asked what he thought of its appearance 'It signifies,' said he, 'that we Indians shall melt away, and this country be inhabited by another people.' They had a great veneration for their ancient burying-grounds; and when any of their friends or relatives died at a great distance, would bring his bones to be interred in the ancient cemetery of the tribe. Nothing, in after times, excited a deeper vengeance against the white people, than their ploughing up the ground where the bones of their fathers had been deposited. When well treated, they were kind and liberal to the strangers; but were naturally reserved, apt to resent, to conceal their resentment, and retain it a long time. But their remembrance of benefits was equally tenacious, and they never forgot the obligations of hospitality.

An old Indian used to visit the house of a worthy farmer at Middletown in New-Jersey, where he was

always hospitably received and kindly entertained. One day the wife of the farmer observed the Indian to be more pensive than usual, and to sigh heavily at intervals. She inquired what was the matter, when he replied, that he had something to tell her, which, if it were known, would cost him his life. On being further pressed, he disclosed a plot of the Indians, who were that night to surprise the village, and murder all the inhabitants. 'I never yet deceived thee,' cried the old man; 'tell thy husband that he may tell his white brothers; but let no one else know that I have seen thee to-day.' The husband collected the men of the village to watch that night. About twelve o'clock they heard the war hoop; but the Indians perceiving them on their guard consented to a treaty of peace, which they never afterwards violated.

Their ideas of justice were nearly confined to the revenging of injuries; but an offender who was taken in attempting to escape the punishment of a crime, submitted to the will of his tribe without a murmur. On one occasion, a chief named Tashyowican lost a sister by the small-pox, the introduction of which by the whites was one great occasion of the hospitality of the Indians. 'The Maneto of the white man has killed my sister,' said he, 'and I will go kill the white man.' Accordingly, taking a friend with him they set upon and killed a settler of the name of Huggins. On receiving information of this outrage, the settlers demanded satisfaction of the tribe to which Tashyowican belonged, threatening severe retaliation if it were refused. The Sachems despatched two Indians to take him dead or alive. On coming to his wigwam, Tashyowican suspecting their design, asked if they intended to kill him. They replied 'no—but the Sachems have ordered you to die.' 'And what do you say, brothers?'

replied he. 'We say, you must die,' answered they. Tashyowican then covered his eyes, and cried out 'kill me' upon which they shot him through the heart.

Previous to their intercourse with the whites, they had few vices, as their state of society furnished them with few temptations; and these vices were counterbalanced by many good, not to say great qualities. But by degrees they afterwards became corrupted by that universal curse of their race, spirituous liquors, the seductions of which the best and greatest of them could not resist. It is this which has caused their tribes to wither away, leaving nothing but a name, which will soon be forgotten, or, at best, but a miserable remnant of degenerate beings, whose minds are debased, and whose forms exhibit nothing of that tall and stately majesty which once characterized the monarch of the forest.

#### THE NEW-YORK CANAL.

After having announced to the public the late jubilee at Albany, it may not be uninteresting to the friends of Internal Improvement elsewhere to receive, from one of our correspondents, the following particulars respecting the extent, usefulness, and cost of the two great Canals of New-York. (*Nat. Int.*)

"The Erie Canal is 365 miles long. It was commenced on the 4th of July, 1819, and is finished, except 30 miles at its western extremity, from Lockport to Buffalo which will be completed next year.

"This Canal has 81 locks of solid masonry; 26 between Albany and Schenectady; 25 between the latter place & Utica; 25 between Utica and Rochester, and 5 from Rochester, on the Genesee river, to Buffalo, on Lake Erie.

"The northern or Champlain Canal was begun the 10th of June, 1818,

and is finished. Its whole extent 63 miles, with 21 locks: in this enumeration two locks to communicate with the Hudson at Troy, the great sloop-lock above Troy, and five ascending locks at Lockport, are omitted as well as the guard locks.

"There are several aqueducts of great length, three over the Mohawk and one over the Genesee, which cost \$60,000, and also several dams, five over the Hudson, one over the Tonawanta creek, and one over the Mohawk. There is a lateral cut from the Erie Canal to Salina, of 11-2 miles, and several feeders, some of which are navigable, and a great number of bridges.

Each Canal is 40 feet wide at the top, 28 at bottom, and affords 4 feet water. The locks are ninety feet long and 15 wide in the clear. Boats 85 feet long and 14 wide, may pass with great facility, and will not draw more than 4 feet water, when loaded. Twenty-five tons are considered a full load for one horse, and 26 miles a day's journey. Two men and a boy manage such a boat, and its cost is from 2 to 300 dollars. If above 25 tons, and under 50, are required to be drawn, two horses are used, and a day's journey is from 25 to 30 miles. An elegant boat for passengers costs \$2000. The price of passage, fare included, is four cents per mile, and the journey four miles per hour, night and day.

"The boats which have been built expressly for the Canal, will convey from 30 to 45 tons, and it is probable boats may be used to carry 100 tons. The transportation of a ton of flour from Buffalo to Albany, will cost by the Canal, 10 dollars, freight and toll included—by land it would cost 100 dollars. The tolls for salt and gypsum are 50 cents per ton for 100 miles; for the produce of the country \$1 50 cents; and for merchandise 3 dollars.

"The revenue from the tolls last year was \$65,030—this year it is \$100,000.

"The Erie Canal was originally divided into three sections eastern, middle, and western.—The eastern extends from Albany to Utica, 107 miles; the middle from Utica to Montezuma, 98 miles; the western from Montezuma to Buffalo, 160 miles. The middle section which has but 9 locks, cost about \$13,000 per mile; the eastern will probably cost from 25 to 30,000, and the western from 15 to \$20,000. The greatest extent of Canal made in one year has been 70 miles—160 miles could now be made with ease.

"All the loans for the benefit of the Canals have been negotiated in the state of New-York. The whole amount, to the 1st October, about \$5,813,500, secured on stock, some bearing six, and some five per cent. interest, and reimbursable in the years 1837 and 1845. The annual interest is about \$300,000, and the total sum expended is \$6,387,826."

#### DUELLING.

This horrid practice, originating in the days of Gothic barbarity, seems to be entailed on civil society as an eternal evil. No laws can restrain it: and even the widow's and the orphans' tears are unavailing, when men are bent on destruction to gratify a false principle of honor.—The most cogent, the most powerful and unanswerable arguments have been advanced against duelling; and few, if any, have hardihood to vindicate it before the public—Still, scarcely a month passes without hearing of society being deprived of some of its brightest ornaments—offered up on this moloch of barbarity—Where the laws of God and man are equally disregarded.

We have societies to aid the civil authority in the execution of the laws

against petty offenders; and, if occasion requires it, the military may be called upon for assistance to arrest and punish—While these who are about to trample under foot all law, are permitted to go on to the consummation of their unlawful deeds. Cannot something be done to eradicate the greater evil? Cannot the laws be so effectually enforced against Duelling, as to prevent it? These are considerations of moment, and merit the attention of the philanthropist, the civilian and the Christian. How often is it the case, that, in the agitated feelings of the moment, men are hurried on to the commission of acts, which on cooler reflections, they would look upon with horror. Would not, then, a restraining power, in such instances, be salutary and beneficial?

One whom this community delighted to honor, noble, generous and brave—one of our constitutional guardians—and who was in the vigour of manhood on Monday morning—now sleeps in the silent tomb—a sacrifice on this altar of cruelty—false honor. Who does not deplore his loss, & lament the practice by which he fell. Who will then refuse to unite their talents and their energies to prevent the recurrence of such evils in future? The subject is one of moment, and ought to be immediately acted on. Let us hear no more of the supremacy of the laws, and of respect for them, while we see them violated and trampled upon by those who ought to enforce them!

*Charleston Intelligencer.*

He who is under the special guidance of Christ the Heavenly Pilot, will enter the fair haven of eternal rest, not like a shipwrecked mariner, cleaving to some broken plank, and hardly escaping the billows of the raging ocean; but like a stately vessel, he will be conducted into port with his sails expanded, and riding before a prosperous gale.

ANON.

**CARLISLE, NOVEMBER 7.**

The Anniversary of the Bible Society of Cumberland county, will be celebrated in the Presbyterian church in this place on the second Wednesday (12th) of November next, at 2 o'clock, P. M. when it is expected an appropriate discourse will be delivered.

We are happy to hear that in different parts of the Union, there has been printed & is now printing, *Christian Almanacs*, which are much preferable to common ones; as they contain a great variety of Religious, Moral, Scientific & Literary pieces, calculated to edify Christians of all sects; while too often the common Almanacs are filled with trifling Anecdotes, old fables, &c. The Editor of the *Pittsburg Recorder* is now printing, and will have ready for distribution, in about two weeks, an edition of the *Christian Almanac*. For every copy that shall be sold, the publisher is under obligation to pay one cent into the Treasury of the American Tract Society, to be employed in printing Tracts for perpetual circulation. Price 12 1-2 cents single, and 87 1-2 cents per doz.

It is stated by the N. Y. Observer, that Snow fell at Albany, on Saturday the 25th to the depth of 10 inches. At Poughkeepsie on the same day it hailed for three hours.

The Cumberland County Agricultural Society, held its first Cattle

Show, on Saturday the 25th October.

There were several premiums awarded, viz: \$15 was awarded for the best crop of Indian corn; \$15 for the best horse; \$12 for the 2d best; a few other premiums were awarded.

**SUMMARY.**

*Cherokee Mission.*—A letter published in the *Pittsburg Recorder*, from Mr. Henry Parker, states, that at a communion last April, at Brainerd, "3 were admitted; two baptized, and received as candidates for communion, and one examined and admitted as candidate for baptism." In August, two were admitted to communion, seven baptized, and four admitted as candidates for baptism; among whom was a native of Owhyhee; who having found the winter too severe in Massachusetts was sent by the Board to this station to receive an education.—Since March, a church has been formed at Talony, and eight cherokees admitted to full communion. Anxiety to receive religious instructions, appear among the natives at Hightower and Turnip Mountain. The schools at Brainerd have been larger this year, than the two preceding.

After the examination of the schools, which took place on the 4th Aug., the young men who returned from Cornwall, with a number of chiefs and other cherokees, retired to the boys' school house, and formed themselves into a society to moralize and civilize the nation. A committee was appointed to form a constitution, to be read at the next General council, at which time it is expected a fund will be raised, sufficient to purchase a national Library.—It is had in contemplation to establish a National Free school at Newtown, the expense of which, it is expected will be defrayed by the nation.

*Presentation of the Bible to the newly married.*—A society for this object is formed at Stockholm, Sweden, for the benefit of those who at their marriage could not conveniently purchase the scriptures. The example has been followed in France, and is recognized with approbation by the President of the Bible Society of Monthelaird. M. Fellot, Vicar of Couthenans, being present immediately after the celebration of a marriage, at which the Bible was presented,—instead of the noisy mirth usual on such occasions, found two families united, listening with the most devout attention to the reading of this holy book by the bride.

*Cherokee Baptist Mission.*—In August last, the Rev. Jesse Mercer, and the Rev. Adiel Sherwood, both from Georgia, visited the mission family at this station, tarried five days, preached several times, and examined the children. The Rev. Mr. Roberts, who superintends this Mission at the Valley Towns, informs, that some little encouragement has been lately received, from the hopeful conversion of two or three of the natives. "One of them is Wasadi, a full breed, and a member of the national council.—He is totally ignorant of the English language; and what knowledge he has of divine things was communicated to him by the medium of the interpreter, and the portions of scripture translated into the Indian language. He appears to be an Israelite indeed; and feels a deep concern that his countrymen may know and believe in Christ." He has set up daily morning and evening worship in his family; says he has found a precious Saviour; and that his delight is to think all the time about Jesus Christ.

*Miss Cooke, at Calcutta.*—This lady whose zeal in the education of females in India is highly celebrated, has nearly 400 Hindoo scholars under her care, and in her instruction.

She has fifteen small schools. One native gentleman has been induced to receive a European teacher for the females of his family. This is considered a great victory over the prejudices of the people against female instruction.

*Support of Indigent Ministers.*—A society for the support of aged & infirm protestant ministers of the Presbyterian, Independent, and Baptist denominations in England, has been in existence, in London, since 1818. The society relieved 24 during the last year; 11 of whom had been relieved for 4 successive years. The income of the society during the same time amounted to £308 10s. 2d.

*Presbytery of Ohio.*—This body met on Tuesday the 1st ult. at Washington Pa. and continued their sessions till the Thursday following, Rev. Francis Herron opened the meeting with a sermon from 1 Peter, ii. 21. after the usual business was transacted, the Rev Obadiah Jennings was installed as pastor of the congregation at Washington.

*Colonization Society.*—On the 23d Sept. a society, auxiliary to the American Colonization Society, was formed at Georgetown, D. C.

A society auxiliary to the same institution was lately formed at Wilmington, Del.

*Cause of Seamen.*—From a statement in the Seamen's Magazine, it appears, that there are 65 Unions, 33 Marine Bible Societies, and 14 or 15 Floating chapels and churches in three quarters of the globe.

*Vineyard.*—A vineyard of a Mr. Eichelberger, in York, Penn. contains 10 acres, covered with vines of Lisbon, white and other grapes. He will make 40 barrels of wine this season, and he intends to extend his vineyard to 20 acres next year.

*Arkansas.*—Henry Wharton Conway has been elected a Delegate to Congress from this Territory.

OBITUARIES.

Departed this life, on Tuesday the 25th ult. after a lingering illness, which he sustained with unmurmuring patience and resignation, the Rev. Doctor JOHN M'KNIGHT, in the 70th year of his age.

The character of the deceased, needs no eulogy. It was formed on the ennobling principles of the Gospel, and like its fountain the stream was pure and lovely. Inflexible integrity—undeviating faithfulness—self-denial & humility, were conspicuous in his daily walk and in his public ministrations. He lived as “seeing him who is invisible.” The urbanity of his manners—the benevolence of his disposition—the richness and variety of his intellectual acquirements, will long be remembered by those who shared in his friendship, while all who have heard from his lips the messages of truth, will recollect how ably and impressively he divided “the word of life.” He has occupied many eminent stations in the Church of Christ, and in the literary world. His ministry has been peculiarly blessed, and a multitude of glorified saints, converted, edified and comforted through his instrumentality, were no doubt ready to receive his departed spirit and to conduct it to the throne of God, and to that felicity which is unspeakable and everlasting. His latter end was peace, and his body now slumbers in the silent grave, awaiting the certain fulfilment of that precious promise of God to all his people, “*I will redeem from death; I will ransom them from the power of the grave.*”

The transcendent excellency of Christian Faith, and the reality of Christian Hope, appear in no light so obvious as in the deliberate and steady perseverance unto death, of the intelligent and aged believer. Abstract reasonings may be evaded, but there is no resisting the evidence which arises from a lengthy life spent under the power and consolations of revealed truth. It forcibly strikes the senses, and silences the voice of cavilling. Such an argument the deceased has furnished. Very early in life he experienced the operations of divine grace upon his heart: and after the lapse of 50 years, laboriously spent in examining and inculcating the doctrines of the Gospel, he could say with exultation: “I know in whom I have believed. I know where I have fixed my hope: and that if the earthly house of this tabernacle be dissolved, I have a building of God, an house not made with hands. This renders me cheerful under the infirmities of declining life and in the prospect of dissolution.” Such is the triumph of the saints. *Believer!* let this encourage you to be steadfast in the faith. *Unbeliever!* let this incite you carefully to examine the evidence of Christianity, and deliberately to fix the anchor of your Hope on the rock of ages, ere the solemnities of death overtake you, and the realities of eternity open to your view.—*Franklin Repository.*

DIED—On Saturday 25th ultimo, in Harrisburg, Miss ELLEN M'KINNEY, daughter of Mr. Mordecai M'Kinney, of about eighteen years of age. This afflictive dispensation of Providence proclaims in language louder, and more impressive than words, the scriptural admonition, “in the midst of life we are in death.” On the Monday evening preceding her untimely transit from a world in which she was surrounded by affectionate relations, and admiring friends, she was in the enjoyment of florid health. The bloom of the rose, when it looks the prettiest, was then upon her cheeks, and seemed to promise anything but blighting sickness. But the indulgence of her parents in the fond hope of a lengthened life to the object of their solicitude was sadly disappointed.—On the following Saturday, an interval of three days and a half, the blooming girl was stretched upon her bed a pallid corpse! On Sunday afternoon the church yard received its lifeless deposit, and the innocent and lively Ellen slept under the freshly turned up earth. Ah, if health, if vivacity, if the light buoyancy of youth afford no protection to their possessor, who can be secure for a moment, against the king of terrors. The innocent playfulness, the smiling countenance, and the warm sympathy with all of which she ever welcomed her friends and young companions, will long be remembered by such of them, as had tastes, and hearts to appreciate their value.—*Oracle.*

—On Sunday last, after a short illness, of the prevailing fever, in the 52d year of his age, Samuel Riddle, Esq. counsellor at law, of this borough. The deceased was a kind husband and parent, a sincere christian and friend, and few men possessed a more humane disposition or practiced a more active charity (*Chambersburg Repository.*)

DIED, at Carlisle, on Thursday, the 21st inst. *Mary D. Lee*, consort of Richard Henry Lee, Esq. of Leesburg, Virginia.

This amiable and lovely women, but a few weeks since, was in the full enjoyment of health, and of every blessing calculated to promote domestic happiness, until the sudden illness of a beloved mother called her from home to receive the last embrace of a dying parent, when she herself became a victim to disease, and was led captive by death into the chambers of “that house appointed for all the living.”

In her intercourse with society, of which she was not only an active member, but a bright ornament, she

uniformly displayed an affable disposition, and a benevolent heart.—Cheerful herself, her chief study was to make all around her equally happy; and whether we contemplate her numerous virtues in the various characters of wife or mother, child or sister, neighbor or friend, she performed these relative duties always with propriety, and often in a manner which cannot fail to leave behind her a memorable example worthy the imitation of others.

Having “chosen the better part,” and looking to another world for the completion of a more full felicity, she had “a hope beyond the grave,” and was enabled to meet the “King of terrors” with a calmness and resignation, which evidenced the strength of her reliance on the merits and power of that REDEEMER, who can “rob even death itself of its greatest sting.”

Mrs. Lee died in her 28th year, leaving a husband, four children, and a large circle of relatives and friends to lament her death.

—○○○○○○—

*Lines written on the death of Mrs.  
Mary D. Lee.*

BY D. BETHUNE, Esq.

On a bed of painful sickness,  
Lowly lies the lovely fair;  
Whilst her pulse in fearful quickness,  
Fills her husband with despair.

Four sweet babes are seen around her,  
Whom a Mother's arms forsake;  
Death will cut each tie asunder,  
And the soul's frail cottage shake.

Tender Brothers there are weeping  
For the sister of their love;  
Following soon a mother sleeping,  
Lately gone to world's above.

Soft the scene! rich tears are flowing,  
Sorrow melts the heart to grief,  
Swelling drops each face bedewing  
Human power gives no relief.

Awful scene! but God is gracious,  
Though a sinner helpless lies,  
Yet the Cross is efficacious,  
Purging sin by sacrifice.

Precious blood at Calvary flowing  
From a dear Redeemer's heart,  
Still HE lives to Justice shewing,  
And his children's fears depart.

Darkness fled before his rising,  
Glorious Sun of Righteousness!  
See the soul his counsel prizing  
Filled with light and joy and peace.

“Fear not Death's now harmless shadow”  
('Tis the Heavenly Shepherd's voice!)

“Through the Valley I will lead you  
“On to taste eternal joys!”

Hark! the gasp of life is ceasing,  
Silence, awful silence reigns:  
But the breast of grief increasing  
Speaks with cries its inward pains.

Religion, lo! in garments shining,  
Comes to soothe each mournful heart,  
Faith submissive, calm resigning,  
Bids rebellious thoughts depart.

The soul released no longer fighting,  
Takes her flight by angels led,  
The heavenly path her powers delighting,  
With the light by glory shed.

She enters Heaven!—cease from telling  
What no human heart can know;  
Song of praise by thousands swelling,  
Much too high for saints below.

Rest her clay—refining sleeping,  
Till it rise to life again;  
It is safe in Jesus' keeping  
He will call it up to reign.

May the grace of God descending,  
Fill her husband's mournful breast,  
Till his soul to heaven ascending,  
Finds with her eternal rest.

DIED—At the residence of Mr. Robert M'Keehan, in West Pennsborough township, on Tuesday, the 7th October, Mrs. REBECCA TREGO, consort of Mr. Moses Trego, deceased—in the 71st year of her age. The deceased was a tender and loving wife, and an affectionate mother. Her loss will long be remembered by her relations, friends and neighbors.

CONTENTS OF NO. 16.

Journal of Mr Judson,	241	National Patronage of Bi-	Meeting of Bible Soc.—
English Universities,	244	ble Societies,	Christian Almanacs—
Journal of the Bethel		Indian Character,	Summary,
Flag,	246	New York Canal,	Obituaries,
Inquisition,	248	Duelling,	Poetry—Death,
			259
			255
			256